

# So That You May Know

## An Expository Study of the Epistle of **1 John**

### Chapter 14- The Second Line **1John 3:11-18**

#### 124. Distinguishing Between Love and Hate- Part 8

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WAOY Tuesday 12/18/07

Welcome again, my beloved in Jesus Christ. We're continuing our verse by verse "journey" through the Epistle of **1John**, and today I want to continue to look at what John taught about "The Distinction Between Love and Hate". So, let's read **1John 3:11-18** again together:

**11** For this is the message which you have heard from the beginning, that we should love one another;

**12** not as Cain, *who* was of the evil one and slew his brother. And for what reason did he slay him? Because his deeds were evil, and his brother's were righteous.

**13** Do not be surprised, brethren, if the world hates you.

**14** We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death.

**15** Everyone who hates his brother is a murderer; and you know that no murderer has eternal life abiding in him.

**16** We know love by this, that He laid down His life for us; and we ought to lay down our lives for the brethren.

**17** But whoever has the world's goods, and sees his brother in need and closes his heart against him, how does the love of God abide in him?

**18** Little children, let us not love with word or with tongue, but in deed and truth.

Now as we continue our examination of these eight verses which gives us the great contrast between Love and hate- I want to look very closely at verses 14 & 15- so let's read those verses again together:

**14** We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death.

**15 Everyone who hates his brother is a murderer; and you know that no murderer has eternal life abiding in him.**

Now here in this passage- the Apostle John is repeating what he has said earlier in this Epistle about the relationship that believers have with each other in conjunction with God. John clearly teaches a very powerful and demanding Doctrine that says that our relationship to God is dependent upon and measured by our relationship to each other. In other words- if we do not have a loving relationship to those who are saved- then John says that we do not have a proper relationship to God.

Another way of looking at this is that there is no such thing in the Christian Church as anyone being in right standing with God and yet being at odds with another brother or sister in Christ. John says that those who love God are required to love all those who love God.

Now we have already studied that this love wherewith we are to love one another is not that type of 1960's hippie love that became so popular in this country forty years ago. That kind of so-called love is really not love at all- it is hate masquerading as love.

No, true, genuine, biblical and holy love is a very powerful and active force that is not passive and is not silent. For example- if I love my children- then the Bible declares over and over and over that I will discipline them. True, genuine parental love forces a good parent to correct their children when they are wrong. For any parent to allow their children to live anyway they choose or to talk anyway they want to or to behave contrary to will of the parents is not love- it is rebellion.

Parents who refrain from correcting their children promote wickedness in the hearts and lives of their children and they prove to the world that they would rather be their children's friends than their children's parents.

In His great Wisdom God, gave immature and undisciplined children older, wiser, and more mature parents to raise them in the fear and the nurture of the Lord. And when parents abdicate their responsibility to discipline unruly children- it is a sign of cowardice on the part of the parent and an unwillingness to do what Scripture clearly commands of them.

Our country is reeling today from the high crime and ungodly behavior of people whose parents refused to do what God said to do and simply forced society to have to deal with their children later on in life.

Love is tough; love is firm; love is real; love is sure; and love is certain. Love says, *"That's not right!"*. Love says, *"No!"*. Love says, *"You cannot do that!"* To allow a child to speak back to a parent is teaching that child that rebellion is good and that is never productive.

But I know parents who tell me that because they love their children- they don't discipline them. I know parents who say that the reason they allow their children to live like hell is because they love them. Beloved, that is a perverted understanding of love.

Again, if you love God- you obey God and God said that as parents we are required to teach our children and to live our lives before them and to stop them from doing evil things. For us to rebel against that command is to guarantee that our children will not serve God.

It is not the Government's responsibility to raise our children- it is our responsibility to raise our own children. And whatever sacrifice that we have to make to raise our children is good. It may well be that we won't be able to buy that new house or that new car or fund our 401k plan if we do what Scripture commands us about our children. But if we have the house and the car and the retirement account and we lost our own children- what have we gained? How much do we really love our children?

It is not the public school system's job to educate our children- it is our responsibility to educate our children. So if the school that you send your children to doesn't honor God and if it teaches pagan philosophies – then maybe you need to take your children out of that school and educate them yourself. Again, love will dictate what you need to do.

So we can see that when John is talking about love here- he is talking about something that is absolutely going to make demands on our lives. Love requires time and money and commitment and lots of energy. And as believers- we are commanded to love.

Now you would think that hate is the opposite of love- but it isn't. The opposite of love is selfishness. For you to love someone- requires that you give to that individual. You do for them what pleases them because you love them. When you are taking from an individual- you don't love them- you are being selfish. And we must remember that

selfishness is the worship of self. So any teaching or any doctrine that promotes the worship of self is not of God- because God is love.

Now even though selfishness is the opposite of love- John does talk about hate here. And when John is speaking of hate in this passage – we must understand just what he means. The word that was translated into hate here in this passage comes from the Greek word that means: “to despise”. And I would guess that most of us would readily agree that it is wrong for a believer to despise anyone.

It was Augustine some 1700 years ago who first taught that as a Christian- we are to hate the sin while still loving the person who is sinning. So most people would agree that to despise anyone would be wrong.

But there is a deeper meaning of this word that is often overlooked. To “hate” in a Biblical sense is for a person to get into a place where that person is so self-absorbed or so self-centered that he loses interest in that other person. In other words- he may not wish him harm and he may not despise him- but he is so busy trying to please himself- that he simply no longer cares about that individual.

Now it is true that this word *can* mean to despise someone- but when you study how John viewed love and hate- you will quickly see that John was going deeper into this subject than any other writer in the Bible.

In John’s understanding of love and hate- the constant reality of the wonder of Salvation was always at the forefront of his discussion. John taught that because we are saved by Grace and that because we didn’t deserve God’s love; and because we are in fact worthy of God’s eternal damnation; and because it was Mercy that rewrote our life- not anything that we did that God saw that was good- that because of the humility that comes from a proper and correct understanding of Salvation- that as a natural outflow of the marvelous miracle of the new birth- we automatically love each other. And because we love- we care; and because we care- we do not and we will not stand by and let each other fall back into sin- but we exhort one another; and we rebuke each other; and we hold each other accountable; and we challenge each other; and we encourage each other; and we hold on to each other; and we pray for each other; and we weep together; and we rejoice together.

It is because of my great appreciation of Salvation and my great love for the brethren that I go to a weak brother who has fallen into sin

to speak to him and warn him and encourage him or do whatever it takes to help to bring him to a place of repentance. That man is my brother; he was washed in the very same Blood as I was and God has done for him what He has done for me and because I value Christ and because I value him- I will not allow him to go into sin without a fight.

If people know about sin in my life and they do not come to me and warn me and rebuke me; if people see me transgressing against God and they do not come to me to seek after my repentance- why would I ever believe that those people love me?

No, when we know about a brother who is sinning and we turn a deaf ear or we turn our heads and pretend that we do not see- we are not loving that brother at all- we are hating him in the Biblical sense of that word.

Now this gets into one of the most controversial subjects that is in the Bible- but because it has to do with this issue- I will not shy away from it- but I will try with all my heart to teach this subject rightly and fully. The subject is called Church Discipline.

Now over the last 60 years or so- Church Discipline has gotten a bad rap and is looked on by many to be wrong. But I assure you that the Bible teaches it. Now I will grant you that part of the reason that Church Discipline is looked on as being so bad is because it is either not taught properly or it is not carried out properly- and so some of the bad press that Church Discipline has gotten over the years is well deserved.

But even though some have taught it wrong and even though some have administered it improperly- should not cause us to throw the baby out with the bath water- because Church Discipline was originated and commanded by Jesus Christ Himself- Who was a fairly loving and spiritual Individual.

When a person who is born again falls into sin; when an individual member of the Church rebels against God and sins- this affects not only that person individually- but it also affects the entire Church and the worldwide Body of Jesus Christ.

What is the proper response that we are to have when a brother sins? The pagan world teaches that this is a private matter between that person and God and that we are to do nothing but leave him to himself. And while this method is certainly more convenient for us and requires absolutely effort on our part at all- the question that we have to ask ourselves is- is that true?; does the Bible teach that?

If I love that individual- what is my duty toward him when he falls? Do I leave him to himself or do I go after him? If I get to a place where I no longer care when a soldier of the Cross falls- doesn't that mean that I hate that person in a Biblical way?

John teaches that love requires something out of me that at times- I may feel uncomfortable with. But true love- godly love- will force me to leave the comfort of my own existence and go after that fallen brother with the intent of bringing him to place of restoration.

And I suggest to you that that is what John is teaching here and that we all must repent of being so self-absorbed and so self-centered that we no longer care about our brothers and sisters and to obey the words of Jesus and to encourage and exhort one another daily so that we may be accountable to one another and so that the world may know that Jesus Christ is real by the love that we have one toward another.

Well, I have to stop right here, but please join me on the next broadcast as we continue our journey through the Epistle of **1John**. May God help us all.

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